# ORSE and WORSE:

OR,

# DESCRIPTION

OF THEIR DESPERATE

Condition who shall presume

*to Take the*

# NEW OATH

OR

# COVENANT.

Printed in the Yeare,

1643.

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# A DESCRIPTION
## OF THEIR DISPOSITION
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# CONCERNING THE OATH AND NEW COVENANT.

## *what is Lawfull Swearing.*

NOthing is manifested in Scripture to be more sacred then an Oath; which though made to Man and proceeding from Man, yet being made with relation to God is called *The Oath of God, Exod.* 22. as a principall part of Gods Worship, *Thou shalt worship the Lord and sweare by his name,* Deut. 10. And it is most justly called a *Worship of God* since thereby the just Swearer glorifieth God, by professing, First, his Omniscience, as the only searcher of his heart to know whether he sweares rightly or not. Secondly his inviolable justice to condemne the unjust Swearer: and Thirdly his omnipotency & unresistable power to take vengeance upon every Godlesse violator of an Oath: and Godlesse he must needs be, who observeth not all the properties of an Oath which God himselfe hath prescribed; even these three recorded *Ierem.* 4 *Thou shalt swear in Justice, in Judgement, and in Truth.* First in *Justice*, that the cause be necessary and *just*, whereunto I am to be sworn. Secondly, in *Judgement*, that know it to be such; because whosoever doth it doubtfully *condemneth himselfe*. *Rom.* 14. 5, 22, 23. Lastly, in *Truth*, abhorring from all deceitfulnesse of speech, either by verball

ball equivocation or (which is the Art of lying) by any mentall reservation. For although it be the easiest thing in the world to delude Man, yet the Apostle will have us know that God is not mocked. Gal. 2.7. Thus much of the substance and circumstances of Lawfull swearing.

We are to bring the new Oath to this divine Test, to trie it whether it be true coyne or counterfeit.

*I A.B. in humility and reverence to the divine Majesty, declare my hearty sorrow for my owne sinnes, and the sinnes of this Nation, which have deserved the calamities and judgements that now lye upon it: And my true intention is, by Gods grace, to endeavour the amendment of mine own wayes.* Well then, Therefore must we take heed, least by multiplying our sinnes by perjuries and false swearing, we doe provoke God to aggravate and multiply his judgements against us; because *Rash swearing is a guiltinesse*, Lev. 5.4. and a false Oath is one of the greatest profanations of Gods name that can be, as all Scripture sheweth; and whereof God gave a document even in the new Testament, by his visible Judgement upon two perjured wretches at once, as was seen before out of Act. 5.

*The Oath with its Exception.*

*And that I doe abhorre and detest the said wicked and treacherous designe lately discovered: and that I never gave, nor will give my assent to the execution thereof, but will accordingly to my power and ought to oppose and resist the same, and all other of the like nature.* Which is not yet discovered unto me of what nature it is; whether it be not the same intended from the King for the array, which is exacted by the Parliament for the *Militia*. And how farre the chiefe discoverer is to be beleeved, is a matter of great uncertainty: seeing, after His Impeachment of divers, none as yet hath been sufficiently convicted.

*The Oath with its exceptions.*

*And in case any other like designe shall hereafter come to my Knowledge, I will make such timely discovery as I shall conceive may best conduce to the preventing thereof.* None can give any assurance

of that which is Lyke, before he knew the colour of the Example which hitherto is not represented but only in generall termes, and therefore invisible and unknown to my conscience.

*The Oath and the Exception upon it.*

*And whereas I doe in my Conscience beleeve, that the Forces raised by the two Houses of Parliament, are raised and continued for just defence.* Namely, of Parliament; which I cannot. For I may believe His Majesties often, publique, and deep asseverements that he intendeth not the dissolution of this Parliament, nor untill my Conscience be perswaded against Scripture to the contrary, I ought not give credit to such expression from so Royall a mouth of my Soveraigne, especially engaging his Soveraignty and Royalty for the truth of his Declarations in that behalfe.

*The intention and reason of the Oath from the Preamble of it, and the exceptions against it.*

A *Popish Army hath been raised against the Protestant Religion.* The intention and Reason of an Oath is (as it were) the soule thereof, and concerneth the very soule of the swearer. The Reason here pretended is (as the denomination sheweth) *The Popish Army of the King*; now the denomination of every thing is taken either from that which is greater in Quantity, or in Excellency for worth, and value. But if I should think that the Army of the Kings is therefore more *excellent* because Popish, this were to denominate my selfe unworthy in opposing them, or if it be meant in respect of the Quantity, as if in the Army against the Parliament the greater number were Papists; this is as dissonant because the whole Hoast at *Oxford*, both Captains and inferiour Souldiers (as is divulged) have taken the Oath, for defence of the Protestant Religion established. And scarce any one Troop of Papists hath been named in all the rest of the Armies on this side *Trent*. As for the Northern parts (if the asseverations of some may be credited) not two Regiments of sixteen can be accounted which professe themselves Popish. Therefore with what justice will they have me to swear that Army to be Papisticall, and yet will not permit me to call their Army Anabaptisticall, which

yet

yet consists mainly of men of that Faction. We are now to enter into the Religious consideration of this Oath.

*The Oath in respect of Religion and the exceptions.*

*And I doe in my Conscience believe, that those Forces are raised by the Parliament in defence of the true Protestant Religion.* But what is signified by *the true Protestant Religion*, we are not certified by this Oath, and must therefore borrow a light from the former oath of Protestation, authorized by this Parliament, both in the Preamble and explication thereof by the House of Commons. In the Preamble thus, *The true Protestant Reformed Religion established.* In the Oath it selfe thus; *The true Protestant Religion expressed in the doctrine of the Church of England, against all Popish innovations.* The Exposition *thus meaning so farre only as it is opposite unto Popery and* Popish *Innovations, and not to be extended unto any forme of Worship.*

*The first Exception.*

But to take up Armes against Soveraignty in pretence of defence of Religion is against the very doctrine of the Church of England; as is to be collected out of the 35. and 37. Article of our Church of England, having expresse relation unto the Homilies against Rebellion.

*The second Exception*

Secondly, If I swear against all Popish Innovation in Doctrine; then assuredly against those of taking up Armes in opposition to Princes in pretence of defence of Religion. Which is so uncouth an Innovation, as that it was condemned by the Universall Primitive Church of Christ for above 350. yeares; not only by their doctrine, but also their suffering for the defence of the Faith; and so testified by their publike Apologies and glorious Martyrdomes. And that indeed this is a Popish doctrine is herein most evident, because that the now Schismaticall Preachers for defence of this Warre use and urge the very same objections against the Army on the one side, and answers for confirmation of the others, by the same distorted expositions of Texts and Examples in holy Scriptures, which the Romish Sophisters have done, from point

to

notwithstanding they could not be ignorant of the learned and irrefragable Confutations made by Protestant Doctors and published to the World.

*A third Exception.*

Thirdly the exposition of the Protestation, professing by that Oath to oppose *only the Popish Doctrines and Innovations*; and the continued practice of not only connivence, but even indulgence also to the *Brownisticall* and *Anabaptisticall* Faction, (which threaten nothing more then the destruction of the now professed Protestant Reformed Religion) doe seeme to prejudice the intention of this Oath; and give occasion to suspect that it may fall out against the doctrine as hath done to our Service-booke; which hath been by Sectaries torne in peeces, as it was at *Durham* by Scots in their insurrection in the *North*. And what difference can there be, whether this our Vineyard of Christ, the Church of *England*, be *rooted out by the Romish Boare*, or *by* other *wild beasts* of new and naughty Factions? From this part of *defence for Religion*, the Oath returneth as againe to the part Politique.

*The Oath and the Exceptions against it.*

[*I, In my Conscience believe, that the Forces raised by the two Houses of Parliament, are raised for their just Defence, and Liberty of the Subject, against the Forces raised by the King.*] In this three circumstances are considerable; *who, against whom, and why*; ingendring as many doubts and obstructions unto the Consciences of them that are required to take this Oath.

*The first Exception.*

When we would know who it is that taketh up Forces for Warre, they tell us the Parliament, and that by their owne Ordinance; whereas Subjects of every Kingdome are taught by the Doctrine of Christ and his Apostles, that this Authority is proper unto him who is Supreme. According to the profession also of the Old Testament, and examples of their Iudges and Kings; except only where God himselfe did expressely interpose.

The

## The second Exception.

The second Exception is *Against whom*. The Oath mentioneth not the King, but the Kings Army, as though that were not against the King: which is to speak *Sabbolath* in stead of *Scibboleth*. And what Conscience will not be jealous when so strict execution is that the King being in Campe it is both against the Power and Person of the King, as *Edge Hill* can witnesse, and the Oath of Protestation saying, I *A. B. Protest according to my allegiance to His Majesty, His Royall Person, Honour, Crown and Dignity &c.* when as our learned Schismaticks thinke to dawbe up mens consciences with their untempered mortar, by distinguishing betweene the Naturall and politique Person of the King. The most of England can now laugh at their fond impiety; knowing that he who killed *Saul*, the then King of *Israel* did thereby kill the same King named *Saul*. And the Apostle teacheth that *they who resist the power sent by the King as Supreme doe thereby resist the power of the King himselfe*. Therefore these contradictory Oathes cannot well lodge in any sincere Conscience.

## The third Exception.

The matter *For what*, the Forces are raised expressed *to be for Liberty of Subjects against Arbitrary Power contrary to Law, &c.* Notwithstanding the power of Parliament in raising these Forces is done meerely by an Arbitrary power, and against all prescription of Law; and to the highest oppression of the Subjects that hath been even unto the losse of both livelihood and lives. Alas our misery!

## A fourth Exception.

When as the whole pretence for defence of Religion, Liberty of Subjects, and Priviledges of Parliament, are no other then the King himselfe doth (I not say subscribe, but rather superscribe unto, avouching still that his taking up Armes is for the defence of the true reformed Protestant Religion, the Priviledges of Parliament, and against all tyrannicall Arbitrary government: must I then sweare that they are just Forces raised for that

*shall doe in the pursuance thereof.* These words [*What they*] have a great latitude and may leave the Actors unto liberty or rather licence to use men to take it by what means be it *fas* or *nefas*.

*may not be omitted to advertise how the Ministers and* sounding Alarums for Warre, and for the Autho- of this Oath, doe symbonize and jumpe with the Irish Re- in the selfe same three reasons which make for the justifying Rebellion. *It is on the sense of our People* (say they) *seeming good to dissolve the Royall Government upon ex-* the *peoples generall and reciprocall good* as they pretend. Thirdly, *the establishing of their owne profession of Religion.* These so many exceptions may prove so many Corrosives to the heart of the Swearer, whether he take it with conscience wilfull or doubt-

touching the late Oath.

1. Q. How it consists with the three-fold Condition of an *Oath* in generall, 1. of *Truth*, 2. *Judgement*, 3. *Righteousnesse*? Ier. 4. 2.

2. Q. How with the three-fold Oath taken in particular; 1. *Allegiance*, 2. *Supremacy*, and the 3. *Free-agency*?

3. Q. How with the Oath in generall, 1. *Limitation*, and 3. *Equivocation*, specially with the *Reservation* of the late broken Bodies?

*For the first*, quære *the first Condition of Truth*;

Which Excludes, *Falsity*, *Doubting*, *Fiction*, *mental Reservation*, *Equivocation*, *Referring*, &c. and requires simplicity and sincere correspondence to the sense and purpose of the Imposer. (*Sc. Iuxta quos Iurat.*)

*For the second, of* Judgement:

2. Which requires it should be done soberly, advisedly, discreetly, reverendly, and in the feare of God. And not unadvisedly, lightly, or wantonly, to satisfie mens lusts and appetites like brute beasts that have no understanding.

*For the third, of* Righteousnesse:

3. That it be not to the hurt and prejudice of my neighbour, for any unjust or unlawfull designe. So,

He that taketh it in his own private sense or reservations, (and not agreeable to the plain sense and purpose of the Imposer of the *Oath*,) offends against the first Condition.

He that takes it rashly or timorously for feat or favour of men; offends against the second.

He that takes it out of misguided-Zeal, or spirit of revenge upon his brother, offends against the third.

For

and the like cases S. *Austin* concludes, that *Falso* *D. Augus.*
*juramento, vera non sunt periculosa, vera autem juramenta sectura.* *Ser: 28. de*
*Verbis Apost.*
pernicious, true Swearing is dangerous, not at
all. But how can these two consist with a threefold Oath taken in particular? and

*First, how with the* Oath *of* Supremacy?

If he be Supream over all persons in all Causes *Ecclesiastical* and *Temporall*, how can I swear to subject him, or (which is one) his Commissioners, and *Power sent by him* to any person *1. Pet. 2. 14.*
in any cause whatsoever?

But you will say the occasion of that *Oath* was only to exclude the Popes *Supremacy*.

True, though that were the chiefe occasion, yet it was not only the intention, but was purposely made to involve and entrap all his Subjects under the same Conditions of unresisting obedience.

But the *Oath* only binds so long as the King observes the Condition of his own *Oath* for the true Religion, &c.

A lawfull *Oath* taken is of good force to bind us to Obedience even to a bad King; (much more to an eminently good and Religious King, as appeares by that of *Salomon*, *Ecclesiast. 8. I counsell thee to keepe the Kings Commandment, and that in regard of the Oath of God:* And by example of *Zedechiahs* perjury and breaking of his *Oath* made to a Tyrant, an Enemy of the Church. *Shall he prosper* (saith God) *shall he escape that doth such things? Or shall he break his Covenant, and be delivered?* *Ezech: 17. v. 15. 20.*
*As I live* (saith the Lord) *Surely MY Oath which he hath despised, and MY Covenant that he hath broken, even it will I recompence upon his own head.* In like manner *Saul* his bloody house was visited because *he sought to slay the* Gibeonites (aliens to the Common-wealth of *Israel*) *through his Zeal to the Children* *2. Sam. 21. 2.*
*of Israel and Juda.* Hitherto of the first *Oath*, which is of *Supremacy*.

## The second following of Allegiance.

Q. How can it consist with it? For I am bound by it to defend

*send the Kings Forces in the Execution of any power, shall by Law be disputed or drawn into question, but by the Parliament.* All which seems to be endeavoured by taking or partaking with Armes raised against him or the Power, Army, or Life-guard commanded by Him for his defence; and *that no person whatsoever shall plead the Command of this Oath.*

See the preamble of the House of Commons to the Protest:

And for—*The third Oath, Of the late Protestation.*

How can it consist? For, *I Protest, Vow, and promise to maintain the* Protestant Religion *expressed in the Doctrine of the* Church of England, *against all Popery and Popish Innovations.*

But this Assertion of the new Oath that *(in my Conscience I do believe that the Forces raised by the two Houses of Parliament are raised and continued for their just defence, and for the defence of the true Protestant Religion)* seems to contradict the late Protestation: For, first it is against the established Doctrine of the Church of *England*, which is in the 37. Article which saith that *The Kings Majesty hath the* Chiefe *power in this Realme of England unto whom the Chiefe Government of All Estates of this Realme whether Ecclesiasticall or Civill in All causes doth appertaine and rule All Estates and degrees committed to Their charge, and to restraine with the sword*: None of which can the King doe if the Sword or *Militia* be taken from him. Item, that a man may take up Armes or take an *Oath* when the *Magistrate* (i. e. *supreme Power*) commandeth, implying that no man ought either to take *Oath* or beat Armes without the Injunction of the *Magistrate*. Item. *Article* 35. that the two *Books of Homilies* (the *Homilies* of any *Rebellion* against the *Soveraigne*) contain a *Godly* and wholsome *Doctrine*, to be read in *Churches* by the *Ministers*, that *Preachers*, not only Reading Ministers, *distinctly and plainly* that they may be understood by the *People* the *Doctrine of the Church of England*. For though there may be many *Doctrines* and many *Churches* in England, yet there is but one *Doctrine* & one *Church* of England *contained* in the 39 *Articles* and Common-Prayer Book *confirmed by Act of Parliament*. Thus far of the first particular of the Protestation. The second is, how it can consist with that part of the Protestation, which binds me to *oppose all Popish Innovations*,

2. Pet. 3. 10. 11.

Malach. 1. 6. 8.

Chiefe

See the aforesaid Article 37.

Church of England

3. Or thirdly, how can I take Arms, when I take them, I am sworn from [illegible] to stand to him who does maintain, and to guard and preserve His Person and His Legal And [illegible] Oaths of Allegiance, Supremacy and Abjuration; now [illegible] third Query, How this late Oath can consist with its own Introduction, Intentions and Expressions.

First, How can the Introduction, That there hath been and now is a POPISH AND TRAITEROUS PLOT for the Subversion of the true Religion &c. First how can I believe this, and believe the Kings Proclamation to the contrary? And Secondly, how can I honour the King, and not believe Him. And thirdly, how can I call it a Popish Army when the more principall part shall give the denomination? when it is confest and manifest, that the better part by much, and the greater by farre are Protestants, and sworn contrary to all popish plots. Secondly, In declaring my sorrow for my sinnes past, and purpose to amend &c. How can it consist, if in this very Oath I commit greater sinnes of Perjury, Slander, Envy, and all Intolerableness, Blasphemy, Perjury, and Disobedience? And if this Repentance it self be such a sinne, that it is a Repentance to be repented of.

Againe, how can it consist with the Intimation, viz. In Order to the securing the true Protestant Religion? when as it is clear by what is above said, It is directly contrary to Our Protestant Religion, or the Doctrine of Our Church (though there may be many other strange doctrines in our Church (which evidently asserts the King to be supreame over ALL Persons in ALL Causes, and plainly denies any power of Armes to be used by subjects against their King, under colour of Religion. Now what our Lord and Master said to one desiring him to divide the inheritance, We his servants may answer in the like case, Man who hath made me a devider or Lander over you? Many people run to take up Armes to vindicate the present cause as just, in raising

See Luke 12.

Forces

*See Prov.* 24. 21

*See Exod.* 32. 27. 29.

But

FINIS.